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WHAT CAN I KNOW? AN INQUIRY INTO TRUTH. GEORGE T. LADD.
Longmans, Green, & Co. 1914. Pp. viii, 311. \$1.50.

Dr. Ladd in this first volume of a series of four books, in which he is to discuss some of the fundamental problems of life, shows that man is compelled by his very nature to ask questions. These are at first the practical questions of life relative to the preservation of his existence. Soon, however, the great abstract and deeply hidden questions are asked, and the mind's full powers are required for their answer. In answering its questions the mind finds satisfaction, and this very satisfaction stimulates it to ask still further questions. Now the greater questions of life are those concerning our knowledge, our duty, our belief, and our hope. In this volume the epistemological question, What can I know? is raised. Since this is for every man the fundamental and controlling question, its discussion comes first. The author traces the historic attitude toward the question, the meaning and specific kinds of knowledge, the psychological processes of knowing and the types or classes of mind, especially the part the emotions and the will play, and concludes that knowledge is a matter of the entire man. Knowledge is taken to mean, in Kantian phrase, "objective sufficiency." There are many searching criticisms here and there in the course of the discussion, of Empiricism, Pragmatism, and Bergsonianism. One regrets the author's long discussion of secondary matters and his failure to meet the primary problems; and in no place is this more evident than in the last chapter, in which he discusses the question, "Can we know God?" The reason for this failure is doubtless the attempt to write a book of a more or less popular character. The mind is more on the reader than on the subject. The book will serve, however, in spite of these defects, to orientate many persons in this region of thought.

DANIEL EVANS.

ANDOVER THEOLOGICAL SEMINARY.

THE BEACON LIGHTS OF PROPHECY. An Interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah. ALBERT C. KNUDSON.
Eaton & Mains. Pp. xii, 281. \$1.25.

The author assumes that the ordinary results of criticism may be taken as established, and so addresses himself almost at once to his task. His object is to present the most vital message of each of the six greatest literary prophets, to review their contribution to the growing religious thought of Israel. After an introductory chapter upon the history and nature of prophecy, he devotes one chapter to

each of the two earliest-writing prophets, and to Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah. The audience which the author hopes to reach is not the one composed of Old Testament critics, but of preachers and laymen who have many interests other than the study of the Hebrew Scriptures. The book is scientific without being technical. It deals with the religion of the prophetic books rather than their criticism, without being homiletical.

F. B. BLODGETT.

THE GENERAL SEMINARY, NEW YORK.

SPIRITUAL REFORMERS IN THE SIXTEENTH AND SEVENTEENTH CENTURIES
RUFUS M. JONES. The Macmillan Co. 1914. Pp. lii, 362. \$3.00.

This volume by Professor Jones of Haverford College is the fruit of his research into the life and influence of Jacob Boehme, and of his discovery that Boehme, instead of standing as a solitary figure, was in reality one of a widespread group of men who formed an important though largely forgotten undercurrent of the Reformation. Professor Jones has given us fresh information about eight or ten of Boehme's forerunners; has discussed Boehme himself, and his influence in England; and has concluded his book with studies of a dozen Englishmen of the seventeenth century whom he considers as "interpreters of spiritual religion." Most of the men of whom he writes are but little known to the average reader; some of them he has drawn up from an oblivion which has long hidden them. The German forerunners of Boehme—for example, Hans Denck, Bünderlin, Entfelder, Weigel—have been hitherto not only practically unknown to the English-speaking world but have been scarcely noted even in Germany. Professor Jones is primarily interested in these men as forerunners of Quakerism—"Quakers before Quakerism"—and he has had no difficulty in showing that the Society of Friends is founded upon religious ideals which had long been current in Germany and England, and which waited but the moment of crystallization. But these men were, quite as truly, the forerunners of religious liberalism in general, and some of them are startlingly modern in their point of view. Only a few of them are properly to be classed as Mystics, and Professor Jones has chosen a happy title in calling them Spiritual Reformers.

The book opens with an admirable introduction on "What is Spiritual Religion?"—an introduction which many readers will find the most suggestive and helpful chapter in the book. The author has fully recognized the contribution to our knowledge of religion